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The Challenge of Escaping Girls and Solutions to Deal With It Based on the Teachings of the Quran and Hadith

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Abstract:

One of the society's issues nowadays is the girls' escape. Some girls leave the house without the permission of their parents to leave without the permission of their parents. The main question of this study is what factors affect the escape of girls and what are the Qur'an and hadith solutions to counter this challenge?

The method of collecting materials in this research is library and the research method is descriptive-analytical.

Based on a family-based study, such as inconsistency of parents' relationship, focuses on the factors affecting female escape. Narratives emphasize on family preservation and patience for husband's misconduct so that the family stay on the family. Wrong treatment styles such as lies, violence, and excessive parents' expectations are effective factors on female escape while the Qur'anic teachings and hadith stress on strengthening faith and prevention of violence, as well as the factors of unaccountability, and the other attitude, and the lack of positive attitude. The Qur'an calls the Book of Allah a source of peace and continuing to avoid violence, as well as narratives emphasize responsibility for children in childhood and adolescence, raising the children's responsibility and raising a positive attitude towards parents' obligations and avoiding children's problems. In addition to these stories, they emphasize the accuracy of friends, which is another factor that helps escape. Ignorance of the consequences of escaping is another effective factor in the girls' escape. To counter this factor, the Prophet's (PBUH) recommendation that the thought might end useful things.

Keywords: The escape of girls, family, counter-measures, hadith teachings, Quranic teachings.

1. Introduction:

Escaping from home is one of the incompatible behavior that usually beats children and adolescents; The flight of juveniles from home and leaving their family members without permission from parents or legal wares is, in fact, a reaction to conditions that the individual considers unacceptable, intolerable and sometimes unbearable. This is usually done as a defensive mechanism to reduce the unpleasant and get rid of the bothering and harmful stimulators and achieve the desired demands and generally for far and long ambitions. Today, in most countries, fleeing home has become a serious social problem. Based on religious, family, and social norms, girls' escape from home in Iran is also considered a social problem (Hashemi et al., the consequences of girls escaping from home, 2010, P. 161). However, news and the press have been reported as a result of the increasing trend of social damage, the drop in the average age of runaway girls and the worsening of unpleasant outcomes. In this regard, Rafsanjani is reported to be the first step in gender relations, and the number of runaway girls fleeing from their homes. (Same)

Escaping home and entering a world that increases the possibility of delinquency are among the most important dangers in the trap of the juvenile. Escape can be a manifestation of the disarray, outbursts and

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conflicts that occur in different people in different forms. When they feel they are losing their lives, they're unable to cope and have no other way (Navabakhsh and Ghayegh Mohammadi, 2007, P. 58) today, according to family standards, sharia, and certain social and moral norms, the problem of the girls' escape is a major social loss. (Samadi Rad, 2002, p. 85)

The prevalence of the problem is higher in female infants, with 75% female fleeing from home. According to the State Police, 60,000 girls flee home annually, ranging from 15 to 18 years old (Nejad Sabzi, 2010, p. 148-130). This phenomenon is one of the most important phenomena examined by psychologists, sociologists, psychiatrists, and educators. Many variables are known in relation to this phenomenon (Dimann, 2000, 397). For example, Kavila classifies the factors affecting escape in three important family categories, school, and personality issues of individuals (Gharibi, 2007, p30).

In Iran, the issue of female runaways has been extraordinarily in the past few years and their statistics have increased alarmingly, and this may indicate that there is a disruption in the function of the family organization or other institutions of society.

Factors such as stealing, corruption, prostitution, different kinds of diseases that endanger physical and mental health, malnutrition, homelessness, and therefore taking refuge against foreigners (Adams, 1980, p. 48) examined the nature of escape

Since the escape of girls from their homes, not only the problems of girls are not decreased but also the individual has entered a moral-behavioral cycle that has a negative impact on the girl and her society.

Therefore, it is necessary to conduct research and practical studies, of course based on qualitative method and also on religious and moral methods, to prevent this serious damage in the current society.

2. Statement of the Problem:

Considering the fact that the future of the individual is affected by negative consequences, it is necessary to investigate many factors of this challenge and present religious and moral solutions to it. In other words, what solutions would the Qur'an and the hadith offer to fight such problems?

3. Literature:

In addition, some researches have been done on the flight of adolescents, especially on the flight of girls. For example, Mohammad Saidi and Mr. Abdollah Shafia Abadi, under the guidance of Mr. Abdallah Shafia Abadi at Allameh Tabataba'ii University in 1993 and the conclusion of the letter "Investigating the family structure, attachment in runaway girls and the effect of family therapy and support treatment in their transformation" to Farideh Hamidi. Tarbiat Modares University.

Other studies have reviewed the phenomena that have affected the juveniles following the escape period. The articles that have been written in this field include: (a) "The Consequences of Girls Escaping from Home" Seyed Zia Hashemi, Zeinab Fatemeh Amin, Majid Fuladian, who was published in Social Welfare Research Publication No. 40 during the 11 period. (b) "The reasons and consequences of the girls' escape with an identity approach" by Mehdi Akbarian, Mehdi Nosratabadi, Fariba Razqi, published the Summer Social Security Studies publication 2009 and No. 18.

Our initiative in this research is to address the issue of the escape of girls and its factors and ethical solutions against it. In other words, in addition to studying the issue of women's escape, this paper tries to present solutions based on moral teachings of the Quranic and narrative.

Citing the history of the present concept, the investigation of the causes of girls escape is very careful in the research; but to present moral solutions to this challenge; Moore is not the attention of researchers and this is the first research in this field.

4. Conceptology

4.1. Escaping:

Escape means escape and escape. (Amid, 1971, p. 1815) Escape is a kind of repulsive defence mechanism or repulsive reaction made by the individual to survive the suffering (Salami Safoura, Zohafi Adeleh, Soltani Bahareh, 2013). Psychological characteristics of the runaway women and girls of Kermanshah 2010. The Science Magazine of the University of Medical Sciences in Ilam; Course 21 No. 3)

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4.2. Home:

The house is the home, the house, the house, and the hair. (Mo'in, 1981, under the term "house", p. 2016), and that is where the individual lives.

4.3. Ethics:

Ethics is the collection of "mood" and means the force of the intrinsic nature, which can only be understood by the unseen vision; The face of "creation" is called in a tangible and understandable form. They also say "creation" as a very strong sadness, that man does the verbs according to that character at once (Ragheb Isfahani, 1961, 154). Human beings then take the form of man that creates creation according to the divine rules, and just as his creation is the most beautiful creation among beings, his creation is also the most ethical. Therefore, ethics is one of the largest driving powers in the world and, as a result, unites human nature in its highest form. (Tajlil, 2011, p5)

5. Explain the Challenge of Girls Escaping from Home

One of the social damages society faces; the challenge is girls running away from home. Escape means leaving the home or a supervised environment, which is usually designed to avoid or avoid certain factors, or to find and gain some other (Zavarei 2001, p. 22). When a girl, for any reason (logical or illogical), from home, offers herself and her family and society around her, to a large degree, to be exposed to various kinds of damages and risks. (Javadi Yeganeh, 2005, p. 98)

The reasons for the escape of girls from the house can be found in the individual, family, and society. The results and consequences of this abuse will be in the three groups, such as the sale of prostitution, drug addiction and alcohol, the distribution of narcotics, the establishment of gangs of corruption and deceit of other women and girls, the spread of prostitution and spread of various sexually transmitted diseases.

In other words, the most important outcome and consequences of girls escape, the loss of teenagers and young people, who represent massive social capital.

Then, we investigate the factors of escape and its solutions.

6. Factors Influencing Girls Escaping from Home and Ethical Strategies to Deal with It:

Reasons and motivation for the escape from one time to another, as well as from one place to another, can be different. The study also confirms that the motivation for the fugitives is different from one another in terms of gender, age, education, and living environment. In general, the following factors can be effective in investigating the escape from home. It should be noted that, in the next context, the means of dealing with these factors and fields, which can be relied on moral teachings, will be examined.

6.1. Family Status

Researchers consider one of the most important and main reasons for the girls escape to be their family condition. (Giddens, 1999, 14; Mendras, 1990, p. 23), family situation is a concept that consists of different elements including the inconsistency of parents relationships, family breakdown, family economic situation, etc. Any family member can place a girl under psychological and social pressure and make her more determined to attempt to escape. (Momtaz, 2002, p. 67; Sotoudeh, 2008, p. 96; Hirshi, 1990, 101)

The parents' personality and moral accessory will be one of the most important factors affecting their children's personality and adversity. If parents are caught in ethical and social abnormalities, children will become more likely to experience social and moral anomalies. Religious texts, for example, say that the happiness and salvation of the faithful is a source of happiness and salvation for their children **«إِنَّ اللَّهَ لَيُخْلِجُ بِقَلَّاحِ الرَّجُلِ الْمُؤْمِنِ وَلَدَهُ وَ وَلَدَ وَلَدِهِ..»** (Majlesi, 1403, 13, 12), in other words, raise the healthy parents.

One of the effective factors on the girls' escape is the commitment or lack of commitment to religious values and moral teachings. (Ansari Nejad, 1998, p. 12)

The Holy Qur'an as the most important source of revelation in the family area has the following recommendations that many of the family's injuries are destroyed.

For example, in the surah, the Qur'an protects itself, families, and children from hell. **«يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ نَاراً...»** (6.Tahrim) Commentators consider the way of protecting themselves and the family from the fire

of hell through education and the promotion of virtue and prevention of vice and providing a clean and empty environment of all kinds of pollution in the family (Makarem Shirazi, 1998, C 24; p. 288)

In the other verse, the Qur'an commanded prayer and waited, saying «وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا...» (Taha/132) The Prophet (PBUH) came after the all-day decline of the verse at dawn and the evening, greeting the door of Ali, Fatemeh and Hassan and Hussein (AS) and saying, «الصَّلَاةُ يَرْحَمُكُمُ اللَّهُ...» (Aroosi Hawizi, 2010, 3, 409009, «إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ» (Ankabout/45); It is necessary for parents to be careful about their children's prayers from the same age as their childhood and adolescence, because prayer prevents the person from leaning towards obscenity and vice.

The Qur'an and Hadiths have special attention to the adoption style, for example, Rasul Akram (PBUH) says: «تُحَسِّنُ اسْمُهُ وَأَدَبُهُ وَتَضَعُهُ مَوْضِعًا حَسَنًا» (Horemeli, 2004, C. 21, p. 390). This narrative introduces good names and good upbringing children in virtues and places as parents.

In other narratives, His Excellency Ali (AS) holds everyone responsible for them. On this basis, good education and the introduction of Allah is considered a duty of the parents. «أَنْتَ مُسْتَوَلٌ عَمَّا وَلِيَّتَهُ مِنْ حُسْنِ الْأَدَبِ وَالذَّلَالَةِ» (Ibn Shobe Harani, 1984, p. 263).

The Prophet (PBUH) also recommends that children be loved and treated with compassion and compassion: «أَحِبُّوا الصَّبِيَّانَ وَارْحَمُوهُمَا...» (Clini, 2002, J 6, p. 49) also the honour of the children and the good corrections «أَكْرِمُوا أَوْلَادَكُمْ وَأَحْسِنُوا أَدَبَهُمْ يُغْفَرْ لَكُمْ» (Tabarsi, 2007, p. 223), and justice among the children "executed between the of Uladkum fi al-Sar", «اغْدِلُوا بَيْنَ أَوْلَادِكُمْ فِي السَّرِّ كَمَا تُجِبُونَ أَنْ يَغْدِلُوا بَيْنَكُمْ فِي الْبَرِّ وَاللُّطْفِ» (ibid, 220; Majlesi, 1998, C. 101, Pp. 92) takes parents' duties

Imam Sadegh (AS) also believes that the parents are responsible for their children's welfare and good treatment. «يُحْفَظُ الْأَطْفَالُ بِصَلَاحِ آبَائِهِمْ كَمَا حَفِظَ اللَّهُ الْعُلَامِينَ بِصَلَاحِ آبَائِهِمَا» (Majlesi, A. 236).

In this study, the related elements in family status that lead to escape of girls will be investigated and the solutions for dealing with them will be discussed.

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6.1.1. Instability of Parental Relationships

Parents' relationship is one of the effective factors for the suicide of underlying girls. Researchers believe that the possibility of escaping in families with unstable relationships and permanent tensions, or parents who are divorced or one does not live with the girl; more (Hashemi et al., the same, 2010, p. 10). The family management, especially the family's moral and emotional management, is one of the most important strategies to deal with this problem. On the other hand, family management is the responsibility of family management. For family management, it is imperative that parents set their time to deal with different things. As the Prophet put his time into three parts, and one section for Allah, one for the family, and another for participating in social affairs (Ibn Babuye, 2009, J. 1, p. 640-639).

Tolerance and endurance are other solutions to the inconsistency between parents and consequently the girl's escape. The Prophet says, «مَنْ صَبَرَ عَلَى سُوءِ خَلْقِ امْرَأَةٍ وَاحْتَسَبَهُ أَغْطَاهُ اللَّهُ تَعَالَى بِكُلِّ مَرَّةٍ يَصْبِرُ عَلَيْهَا مِنَ الثَّوَابِ مَا أُعْطِيَ أَيُّوبُ (ع) عَلَى بَلَاءِهِ» (Tabarsi, 2002, 214-213) The issue of patience is not only about the patience of a man who does not create

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female mistakes but rather the steadfast man and a man for his family, he must deal with each other's problems, and must pay attention to the mistakes of Safavid and his wife. to ensure that children and girls do not feel tension at home and consider the home to be the best place and the safest place for themselves.

It is also necessary that parents, differences and criticism of each other, away from the presence of children. (Ferhadian, 1995, p. 38) to children feel more secure and relaxed in the family.

6.1.2. Wrong Family Education Style

According to the researchers, in the past few years, it is shown that family education style is the most effective variable in the escape of girls from home (Ansarinejad, 1998, p.12). In other words, the type of parents' education style has a significant effect on the behavioral impairments of children (especially girls according to their own spirit). (MAkobi, 1984, p. 56), for example, some parents are in a lazy nurture. These parents often give their children much independence and freedom, and do not draw clear goals for their children. (Darounbash, Reiter, Liderman, Roberts and Meta-Layev, 1987, p. 98), a trend towards drugs and other antisocial and moral behaviors of children is strongly reflected in this way. (Masen, 1970, p. 43), the submissive nurseries are another of the wrong methods that are determined by the high demands of parents and their low response.

Accordingly, one of the factors that affect the escape of girls is the wrong style of education in the family.

Wrong educational styles have many effects, including: Direct or indirect education of lies in children, violence and aggression, approval and encouragement of child ugly work, child bias, exclusion or abandoning children, not using a proper system of encouragement and punishment, etc.

It is not possible to address all of these in this article, but for example, it is discussed lies and violence:

6.1.2.1. Lying

One of the wrong ways of educating families is lying; Lying causes loss of trust among family members.

Parents' lies in the presence of children turn into pattern and chains and they, as a result, turn into lies. The same parents' performance makes teenagers trust any stranger who seems to be honest, and the victim of this abuse of parents' distrust is damaged. On the other hand, depression and feeling of worthless children, and getting away from family members, especially their parents, are among the worst possible consequences of lies; Because they imagine that because they are not worthy of honesty, they lie to their parents. Lying among the family members increases the distrust, sadness, and a sense of insecurity and the family's environment. truth and honesty, however, create very favourable and pleasant relationships between family members (Asefi, 1971, page 9-8)

Lies free human beings against sin and error, and restrict human honesty in the face of sins and errors. For this reason, whatever is done in educating children, in order to try to avoid lies, children tend to the good and stay away from social damages and the possibility of escaping in children who do not lie is less likely.

There are many verses and narrations about the vile falsehood, for example, God says in the Qur'an: "God does not guide those who are liars and unbelievers. (Zomar,3)" In Islamic narratives, lies are considered as "the key of sins" (Naraghi, BiTa, C-2, P. 233), and truthfulness of a man toward righteousness and is responsible for entering heaven (Tabarsi, 2006, p7). In the narration of the Prophet (PBUH), it is possible for Momen to be afraid and believe that it is impossible for Momen to lie, in other words, it would destroy faith. Naraghi, BiTa, P. 322), and lies were a sign of hypocrisy and lack of belief. The importance of derogation from falsehood is so great that the Emir of the faithful considers lies, prank or serious, as unpleasant and contradictory to belief (Clini, 2002 Q, 5, p. 291).

One way fighting and treating lies is to pay attention to the ends of lies, for example, a lie may destroy a relationship of friendship, destroy a job or even destroy a life. Imam Ali (AS) also lies about the consequences: A liar with his lying creates three things: The anger of God towards himself, the humiliation of the people toward himself and the hostility of angels toward himself. (Tamimi Amadi, 2005 Q, 6, p. 480)

Strengthening the of faith and belief in one God is the most beautiful and gentle thought of the universe, which is in the human mind to achieve happiness in both this world and the Hereafter, also faith in the one God will resist life and establish intimate relationship with family members (Faali, 2015, P.100). Faith in

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God is one of the most important factors that should, by clarifying the divine law, lead individuals in their families to avoid such calamities as liars and avoid further damages such as fleeing or etc.

6.1.2.2. Violence

According to information and statistics, the majority of girls who – fled the house have been subjected to physical, psychological and physical harassment by family members, so violence against girls plays a big role in their escape from the house. In other words, the main root of juvenile delinquency and crime, including the runaway from home, should be searched in adult and illogical, and adult violence (Fathi, 2008, p. 90).

One of the most important ways to deal with violence that parents have to do is manage their anger and their children. In order to manage the rage, the characteristics of juveniles such as anarchy, intransigence, acute emotion, early suffering, oppressive etc. Parents should not view their children as adversaries and incompatible with them merely to see some of these behaviors, as it makes parents confront and use violence to correct their children.

And in the case of continued violence, the girls' wrong decisions and their escape will increase.

6.1.2.3. Excessive Parental Expectations of Children

Over-expectations of parents is one of the most important factors in raising the challenge of female escape from home. The juvenile may initially be tolerant but, gradually, the teenager may have lost the threshold and could do anything including escape; The Holy Qur'an is against these behaviors and says: «وَلَا تُكَلِّفْ نَفْسًا إِلَّا وُسْعَهَا. (مومنون/٦٢)» that is, the Almighty God obligates each breath according to his taste and abilities; Therefore, God has overlooked expectations and ordered others in the same manner.

In addition to the Qur'an, the narrations are against the expectations of the parents, for example, Imam Sadiq (AS): «رَحِمَ اللَّهُ مَنْ أَعَانَ وَلَدَهُ عَلَى بَرٍّ قَالَ قُلْتُ كَيْفَ يُعِينُهُ عَلَى بَرٍّ قَالَ يَقْبَلُ مَيْسُورَهُ وَ يَتَجَاوَزُ عَنْ مَعْسُورِهِ وَ لَا يُرْهِقُهُ وَ لَا يَخْرُقُ بِهِ» (Kafi, 2002, C6, p. 50) Excessive expectations of parents from children reduce their self-esteem, independence and creativity, delay in ethical growth and increase their children's frustration.

6.2. Individual Status

Personal status and individual plaintiff prove to be effective in preventing or escaping girls. The more a person's character is evolved and away from social damage the less likely the escape is. The more a person's personality has negative dimensions such as hopelessness, hard-boredom, frustration, etc., the more likely the escape is to increase.

6.2.1. Irrascibility

The activity like the plant has its roots and grows and it will also lead to fruit. Because of special age conditions, there is a possibility of maltreatment among juveniles. Furthermore, maltreatment may have started as a child and reached a peak as a child. In addition, hardship and anger make mistakes that have no alternative.

To counter the girls' harshness, the roots of this moral must be scrutinized first and then to eradicate it.

It should be noted that the character of young girls colors according to the ethics of others, and in this way, if the right and pure people are placed in his path, they would choose that person as the model. But if they are an account and contaminated pattern, the juvenile will also be in their direction. Thus, intolerance with the aggressive persons has an effect on the behaviour and performance of the juvenile (Aghai, 2009, p. 20). Cultural factors, of course, have a significant impact on girls' aggression⁴ (Boss et al., 2013, p. 254).

Some researchers are concerned with personal causes of aggression: Self-intuition, sense, sexual differences and so on are known (Robert Baron, 2011, P. 638-646) that we will consider Qur'anic solutions and the validity of this tension.

⁴ Cultures in which there are strong norms that consider aggression appropriate in response to insults to one's honor. (Robert Baron, 2011, p. 639)

Among the different types of anger, the anger we have discussed in this article is negative anger. The negative anger is a situation in which a person loses the ability of reason, control of his sense, and consciousness. Such anger is strongly converted to Islam and is also known as the key to all evil (Zine Al-Hadi, 2004, p. 198). Imam Ali (AS) calls anger the key to all bad things (Clini, 2009, C2, p. 303).

In the Qur'an and Hadith, there are valuable solutions to manage anger and anger. For example, the Qur'an calls the reminder of God and the taking refuge in God a peace and disavowal of anger: «الَّذِينَ آمَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ

بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ» (Raad/28), the Call for God to prevent unreasonable tension in the Prophet's state.

"If one of you gets angry and stands up, sit down; And when his anger is gone, he shall rise. Otherwise, he would lie to his side" (Ibn Hanil, BiTa, C-5, p. 152). Accuracy in the future and results of rage are also one of the most important factors in its control and prevent it from stewardship and negative devotion (such as escape)

It should be noted that other methods of control and management of anger and violence have been mentioned in verses and narrations, which do not fit in this paper⁵.

6.2.2. Avoidance of Responsibility

Another individual factor is the escape of girls, a lack of responsibility. The investigation is based on; The difference between adult responsibility for girls was significantly higher among the runaway girls than that of the runaway girls. As a solution: The results show that the girl's transfer of responsibility to the girl on the one hand causes more interaction between the girl and other family members, while on the other hand, the girl feels more and more belonging to the family. And these two will reduce girls' escape from home (Ferhadian, 1995, p. 38-40).

He writes of responsibility for the Prophet's child: The child prevails for seven years (i.e. free) and up to seven years as a servant (i.e. must be fully trained), and a third year is a minister (should be consulted)... (The Spring of the Early Ages) and the Minister of the... (Tabarsi, 1991; pp. 222). This hadith points to the child's responsibility and consultation and the responsibility of their children, and the possibility of escaping in such individuals will be less useful. The Hadith also has other moral consequences that researchers have noted (Khatami, Sayyed Jawad; Khatami; Sayedeh Somayeh; moral and educational consequences of the hadith الولد سيد سبع سنين, autumn 2013, No. 13).

6.2.3. Lack of Having a Positive Attitude Towards Self

Lack of positive attitude towards females is one of the effective factors in girls' escape. Researchers, examining the psychological characteristics of the runaway girls, believe that many of them have a negative image and have no positive attitude (Taimori, 1997, p. 76; Chaadeh Vali, 2002, p. 80; Meymandi, 2002, p. 75; Mohebi, 2002, p. 120; Heydari, 2004, pp. 66). Having such a feeling on one hand and lack of effective family and social control on one's behavior in escaping operation is very effective.

Parents must work to educate the child and make them communicate with the child and the teenager well so they can easily understand the parents' feelings, intentions and intentions. Parents should also avoid any pressure, irony, humiliation, ridicule and scorn; The Prophet, peace be upon him, said: «لَا تُحَقِّرَنَّ أَحَدًا مِنْ الْمُسْلِمِينَ فَإِنَّ صَغِيرَهُمْ عِنْدَ اللَّهِ كَبِيرٌ» (Wiram Ibn Abi Firas, 2000, J1, p. 31).

also parents should avoid highlighting mistakes and mistakes by displaying them in their children; They can learn how to make up for mistakes and mistakes. This encourages tolerance and positive attitude towards children. And their self esteem increases.

⁵ «الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالصَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ» Al-Imran / 134; Also, many narrations have been included in the prevention and treatment of anger and rage, which is referred to as an example: The Holy Prophet of Islam (PBUH) says: «وَأَحْزَمُ النَّاسِ أَكْظَمُهُمُ لِلْغَيْظِ».. (Ibn Babuyah, 2003, vol. 4, p. 395)

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Imam Ali (A) in a letter of 53 Nahj al-Balagha addressed Malek Ashtar: «فَإِنْ كَثُرَ الذِّكْرُ لِحُسْنِ [أَفْعَالِهِمْ] تَهَيَّزَ الشَّجَاعُ وَ (Nahj al-Balagha, 53) translation: A lot of remembering good things makes a brave man (and provoking is doing good), and makes a coward try to that God.

The researchers have made the statements of Imam Ali (AS) to how to deal with the adolescents and adolescents believe that parents should emphasize their strengths, which will stimulate the brave and discouraged people to positive behaviour and will make them more valuable and willing to be positive. (Ferhadian, 1995, p. 66-67).

6.3. Adolescents' Relationship with Society

Therefore, association between juveniles and society is necessary and unavoidable, but bad guys are the major risk factors in girls escape.

Without a doubt, after the family, the most important factor affecting the behavior of their children and the formation of their personality are his friends and friends. Imam Hassan Mujtaba (AS) paid attention to the important role of Rafiq in raising his children and has paid special attention to his healthy friends. That Prophet ordered his son: "My child! Don't make friends with anyone unless you learn about his (psychological, moral, and behavioral) movements, when you select exactly investigation and study and friendship with him, then pass him on to him, ignore his scouts and help him get through the hardship" (Ibn Shobe Harani, 1984, p. 233). Friend and friend have the most profound effect on life and behavior. For this reason, in the Quran and the narratives, it is strongly emphasized and ordered to be friends. From the closest family to the Shia, Ahl-e-Beit (AS) expects to be careful in choosing friends and friends and to be careful not to fall into unruly friends; That the presence of evil friends in adolescents' lives is terrible.

So the right relationship with society, including neighborhood friends, school friends and classmates, family friends of work friends, and... One of the most important factors in controlling the collective effects on girls' behavior is.

6.4. Cultural Invasion

Another effective factor in the escape of girls is the cultural invasion of Iran. Due to the lifestyle of juveniles, which is greater than the sense of reason in this period, it is considered a cultural invasion. So the adolescence is one of the most vulnerable periods of an individual's life

On this basis, some researchers believe that the Western attacker's culture, through its psychological and propaganda methods, tries to collapse the young and young intellectual system and by depleting the youth and adolescents from within, creates the grounds for foreign culture (Loghmani, 2011, p. 302-300).

At the same time, some of these cultural attacks have been carried out.

6.4.1. Unconditional Release of Male and Female Relationships

The most important of these cases is the establishment of a culture of unconditional freedom of relations between girls and boys by the West, which prevents young people from forming families and taking responsibility. This freedom and establishing friendly relations between boys and girls can be an effective factor in the escape of girls.

Some researchers consider girls' distance from their families and the desire to be out of their homes, through unhealthy and suspicious relationships, as the most important factors in the unconditional relationships between girls and boys (Kajbaf, 2009, SS 49, 62 and 66).

One of the most important aspects of the Western cultural invasion is the elimination of the veil (Hashemi Rafsanjani, 1981, p. 17) and promoting free relations between boys and girls. The spread of debauchery and corruption also led to an increase in crimes and crimes, theft and smuggling, violence, drug abuse, drug abuse, and delusion, girls' escape from the family's arms and thus degrade the moral of girls and boys who are the student . All of this is within the limits of the of the Jews and their unwise claims of personal freedom and despotism. The Jewish news claim that: "An increase in subjects and studies on sexual issues, the introduction of sex as a curriculum in schools and universities, and the definition of sex concepts and their details, help and help reduce the wave of disintegration and depletion," he said. (Sajjadi, 2008, p. 256-257).

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The Holy Quran, like the Quran, provides the following: "The prophet's women are free to fight the unconditional release of the Quran and the girls of the Holy Quran: «وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى» (al-ahزاب/33). Although this is addressed to the Prophet's women, the important thing about it is that the indispensable removal of the house and corruption, which, if girls follow this issue, is more useful for their social health and helps them to be protected from heart disease. In addition, Hazrat Zahra identified the best women who a man does not see and who does not see a man (Tabarsi, 2007, p. 233). p. 233). This hadith means avoiding non-essential mixing because the more nonessential the mixing is formed, the more corruption is inclined to become and the best and safest place for the woman in her home.

Therefore, abstaining from the non-essential traffic that parents and children should pay attention to is one of the most important obstacles to the freedom of relations between boys and girls, and the creation of corruption that the Qur'an and narration rely on, and controlling these relationships reduces the percentage of girls' escape.

6.4.2. Abusive Media Advertisements

Another factor that affects the escape of girls is the propaganda of the media. Even though the media are bilaterally designed to contribute to the growth and promotion of society's culture, and destroy the culture of a society, the media has a wide range of propaganda that distorts the cultural environment of families and communities.

Some media encourage the separation of the family by spreading prostitution and promoting the independent lives of juveniles. In the Tenth Protocol of the Jews, the following is: (We are destroying the life of the family among nations...and the moral and educational importance of destroy it) (Mohsen Pour, 2003, p. 82). Therefore, the propaganda of some countries and the media is an effective factor in the elimination of the family's foundation and the escape of girls.

The way to deal with this media naturally is to create and build programmes to strengthen the foundations of the family, which the relevant authorities must follow up on. But, on a religious level, the most important factor in countering media propaganda; Strengthening religious beliefs and establishing moral teachings on various levels of society. In other words, the more the people's faith is strengthened, the less they are inclined to follow them.

The Holy Qur'an mentions the believers «..... يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ.....»: [Younis/9], meaning God saves faithful people from many fraudulent and slides. Therefore, it is necessary to pay more attention to strengthening the faith of individuals so that families can avoid social damage such as escape.

6.5. Unaware of Consequences of Escape

Another reason for the girls' escape is the ignorance of the consequences of escape. Because of the importance of this issue, we will examine it separately.

It is common that girls, due to ignorance and the consequences of the escape problem, do so because religious teachings consider ignorance as the cause of human destruction to the stage of animals. «وَأُولَئِكَ كَانُوا فِي الْأَعْيُنِ» (A.E. 179). Imam Ali (AS) considers the main factor behind committing deviant behavior ignorance (Tousi, 2001 Q, 2, 845). Socrates (470-399 BC) believed that deviations were primarily a result of ignorance and awareness, and that the only solution was to raise awareness. He stated: "We should not deal with violence, but rather learn how to avoid committing the crime," he said. For crime is a fruit of ignorance and ignorance. "The number of people who have failed to gain knowledge is committing a crime" (Danesh, 1990, p8). Therefore, ignorance is the consequences of escaping factors in girls' escape.

Consequently, the factors that have played a major role in the development of unhealthy relations between the girls of the present society and the grounds for their escape are ignorance and ignorance.

The holy Qur'an says: «وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ» (Al-baghara/195) This verse calls on believers not to drag people with their wrong decisions toward destruction, but one of the tools for destruction related to our discussion is the escape of girls.

A man came to the Prophet (pbuh) and asked him to advise the Prophet (PBUH) that if he decided to do something in the end, do what he did if he was there and if he were misled, leave it (Wram ibn Abi Firas, 2000 Q); C 2 p. 146). The story also emphasizes the necessity of the thought that parents must teach the

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children the end of thought and children should pay dearly attention to the end of thought to avoid the consequences of such misconduct.

5. Result:

The factors such as family status, personal status, relationship between the juvenile and society, cultural invasion, and lack of awareness of the consequences of escape are the most important factors in girls' escape.

In the area of family inconsistency, parents' relationship is an effective factor in escape. Religious teachings rely on patience and behavior of men and women. It is necessary that all differences are not resolved in the presence of children. Other factors affecting the escape of personal status such as hard-liners, lack of responsibility, and lack of a positive attitude are to counter the radicalism of God's mind and to avoid responsibility; According to the Prophet's (PBUH) narrative, the teenage is one of the most effective issues, and according to narratives, the juvenile should be informed of the movement and its characteristics before choosing a friend because of connections to unhealthy friends; Do not suffer social damage. Other factors contributing to the escape, cultural invasion, and the unconditional freedom of the relationship between boys and girls which Verses prohibit girls from tampering and unnecessary traffic. Ignorance of the consequences of escape also is another factor that can be addressed by the Prophet (PBUH)'s advice (PBUH) to alleviate social damages.

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